

# THE OWOSSO TIMES.

VOL. XIX, NO. 26.

OWOSSO, MICHIGAN, NOV. 5, 1897.

WHOLE NO. 901.

## A Word with Farmers.

When you visit Owosso with  
**BUTTER, EGGS, POTATOS,  
APPLES, ETC.,**

remember that the Little Grocery opposite the National Hotel is the place to sell for the highest market price. Our city trade demands a large amount of produce and we would rather purchase from first hands and thereby get the best. And then we would like to sell you a bill of Groceries, which we can sell at bottom prices.

**Our stock is new and fresh and goods  
will always be found as  
represented.**

**L. D. WILSON,**

Successor to A. BYEN.

Cor. Main and Washington Sts., - **OWOSSO.**

## A. DECKERT, THE TAILOR.

The Cheapest Place in the city to get your Clothing  
Made to Order.

Overcoats,	-	-	\$20.00
Suits,	-	-	18.00
Pantaloon,	-	-	4.00

All Wool Goods. No Cotton or Shoddy. Fit or your  
Money back.

## A. DECKERT,

113 S. Washington St., - **OWOSSO.**

## The Radiant Home Air Blast

WITH XXth CENTURY FIRE POT.

For all grades of . . .

**SOFT COAL,  
HARD COAL,  
OR WOOD . . .**

If you want a Stove with which you can save money by burning Slack and the Cheaper Grades of Soft Coal, doing away with the soot puffing and smoke that has heretofore made Soft Coal objectionable for house use, buy this stove.

**SAVE MONEY BY BURNING SOFT COAL.**

It Cakes the Coal and Burns  
the Gas

(20th Century Fire Pot)

Call and examine our Large and Elegant Stock of Coal and Wood Heating Stoves, Cook Stoves, Ranges, etc., and you will surely be able to suit yourself as to kind and price.

113 E. Main Street. **IRA G. CURRY, HARDWARE.**

## We don't want all of the grain in Shiawassee County,

As the capacity of our elevator is already crowded, and we are not getting over half of it.

We are in the market every day, however, and will take care of all that comes.

We sell in every market from Portland, Me., to New Orleans, La., and always have more orders than we can fill. The larger business we do the more we can get for our grain, consequently, we can pay you better prices. Come and see see sure.

**C. E. Burns' Elevator.**

Dr. John P. D. John at the First M. E. Church.

On Sunday last the crowds that attended the above named church were privileged to hear one of the most eloquent and interesting public speakers that has ever visited our city. A magnificent audience greeted Dr. John in the morning and at night the large auditorium was completely filled, annexes, galleries, and everywhere else. We present our readers with a synopsis of the morning sermon, based on the saying of Christ: "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," the theme being "The Survival of the Fittest."

Dr. John said: It is a fundamental truth, both in nature and Christianity, that the fittest survive and the unfit perish. In nature the fittest survive by living and the unfit perish by dying. In Christianity the fittest survive by dying and the unfit perish by insisting on life. If this seems like a paradox it is the paradox of the gospel. Now who are the fittest? I will answer this question from three standpoints: On the mere animal plane those are the fittest who do the most for themselves and the most against others. It seems a hard law in the natural world that in the struggle for life a few only can survive and run their full course, while the rest must inevitably perish without reaching any definite goal. That is the fittest lion that has the sharpest teeth, the strongest claw and the most unquenchable thirst for blood. This is a gloomy picture, but it is the truth, or rather it is not quite dark enough to express the truth. Not one tree in a thousand attains its destiny as a full grown tree; for every tree that lifts its head to the skies a thousand that have started upward have been crowded out of existence; for every lily that blooms a thousand others bloom not; for every fish that swims the seas, for every animal that treads the earth, for every bird that flies the air, a thousand others starting into life have gone back to death. It is self for self all through the fierce struggle for existence and the fittest remain. But who can tell? God may in the end show us that that which perished is fitter than that which survived. But as yet the world is not wholly above the material plane on which the most selfish are the fittest. I do not mean the savage world nor the heathen world, for many of the heathen put nominal Christians to shame, but I mean the Christian world. What do we mean when we land a man like Napoleon on and call him great? Did he ever rise above the plane of the lion? The lion seeks its prey to satisfy itself, and what else did Napoleon? Do you say that he represented a nation? Let me ask how many animals it takes to make a spirit, and how many animal impulses does it take to make a spiritual ambition? What is reprehensible in an individual is equally so in an aggregation of individuals. The world still applauds the animal, the brutish instincts, but the applause is diminishing. The coliseum has gone, the Spanish bull fight is going, and the Christian (?) prize fight will go, and may God hasten its flight. But the animal is still in the world and animal ambitions still hold sway over the multitude.

But there is a higher plane and a nobler conception of life. It is partly animal, and partly spiritual. On it those are deemed the fittest who do the most for themselves and the least against others. This is a good step above the animal plane. It has taken centuries of education to reach it. It is as high as the ethics of the Old Testament attempted to lead men. The key-note of the decalogue is the expressive word "don't." It is prohibitory, not mandatory. It forbids wrong deeds; it does not command good deeds; it places barriers in the way of the transgressor. It does not construct avenues of holiness; it rather forbids unrighteousness than glorifies righteousness. It may seem strange to you that a law given by God should be so restricted in its range and so incomplete in its demands, but if you will remember the low plane on which humanity was then living you will cease to wonder that so little was required when the law was given, compared with what is now demanded by the high and pure religion of Jesus Christ. To have commanded pure spirituality, or divine charity, would have been as fruitless as to command mercy to the tiger. When the law was given it was so far above all prevailing conceptions of duty that the Jews would have killed the man by whom the law came but for fear of divine wrath. They stoned the prophets because they could not comprehend them, and they killed the Messiah because He sought to lift them above their hideous selfishness. Judaism was of God, but it differs from Christianity just as the bud differs from the flower, and as the steps differ from the platform to which they lead. The essential difference is in the attitude toward self. The doors of Judaism swing inward, those of Christianity outward. The sails of Judaism were spread to the homeward winds, those of Christianity to the outgoing breezes. There are no unselfish prayers in the Psalms, their burden seems to be for blessing on self and friends and for curses on enemies and their friends. High water mark was reached in Old Testament ethics in the prohibitions of the decalogue. Men were taught the duty of restraining passion, of repressing selfishness and of conquering unbrotherly ambitions, and it made man face the awful guilt of sin. Judaism was a culture looking toward self mastery and its triumph was expressed by Solomon when

he announced, "He that ruleth his own spirit is greater than he that taketh a city." Self conquest is, however, only refined selfishness. It is work done upon self for self's sake. This system is a long remove from mere animalism, which is gratification minus discipline, but it is not the goal of duty and of destiny. A well ordered body for self's sake is to be desired, and so is a cultured mind for self's sake, but if our schools and churches should teach that this is the ultimate good, we would do well to close their doors and take the chances of being able to blunder to a nobler view of life by some unexplored route. While negative virtues are better than positive vices, yet the race can never be at its best while on that low plane. Negative virtue, to the world, is but little better than a marble statue. The statue does no harm, it does no good; it does not hate, it does not love; it inflicts no pain, it assuages no griefs. So we are prepared to find that the law in its very structure and spirit bears a manifest incompleteness and ceases not to point men to Christ, without whom it could work no perfect redemption. Self against all others is what is meant by the survival of the fittest on the lowest plane of life. Self discipline and conquest for self sake is what is meant by the survival of the fittest on the plane of common morality and negative virtue. Self sacrifice for the sake of others is what we mean by the survival of the fittest on the plane of life to which Christ invites us and on which he himself lived. Self indulgence is animal; self conquest is human; self sacrifice is divine. Self crucifixion is the standard and essence of the gospel, and the crucifixion it imposes is the going out of the lower self, out of the animalism of our being that we may become conscious of our kinship with God. Christ was the embodiment of every positive virtue, and He has thus shown us to what human nature should aspire, but our exaltation must be by way of a cross. We must not eliminate from Christ's words the meaning, with which he has charged them. It may make us write and turn back, but it will be ever true that to follow Christ and to reach the highest plane of being, we must take up the cross.

Only as self dies is the best life born; only as the grain of wheat falls into the ground and dies is there unfolded and actualized its latent powers of improvement and increase. Successive deaths and resurrections from lower to higher, this is the process by which the better and the fuller life is finally gained. Self crucifixion must precede immortality. We need no argument wherewith to buttress the statement that to love our enemies better than ourselves, to be willing to go unblest that others may be blessed, to weep the tears and suffer the pains and die the deaths that but for our sacrificial love others must have experienced, this involves the necessity of a new birth for the soul. A life so purified of its dross must seem far above the reach of man, and so the ethical maxims of the gospel have been declared impracticable and impossible. But Christ lived such a life, and what has been lived and done cannot be impossible. He gave us the law in His own life. His life was a consistent commentary on His own doctrine and He does not command His followers to go elsewhere than He leads. That which is impossible with man is possible with God. The might of divine grace can redeem human nature from its baseness, as is evidenced by the vast multitudes who have been made new creatures in Christ Jesus and are walking with Him in newness of life. It is related that at a great meeting on Bunker Hill, at which Daniel Webster was to speak, the vast crowds were surging toward the platform and women and children were in danger of being trampled to death. Mr. Webster cried to the crowd to stand back, and the people answered, "It is impossible, the press from the rear is too great." Mr. Webster shouted, "Nothing is impossible on Bunker Hill," and the moving mass halted and then fell back. Do you say in view of the corruptions of the flesh that man cannot rise above the animal plane of living, or that a common morality and a negative virtue is the highest good? Do you say that it is impossible to love our enemies, and sacrifice ourselves for those who hate us? Men and brethren, come to the cross of Jesus Christ, on Calvary nothing is impossible. Learn here how self may be crucified while love engages itself in intercession for those who hate us, and persecute us, and kill us. Nothing is impossible on Calvary.

The lecture in the evening on "The Worth of a Man," was a masterly effort. As in the morning, Dr. John started with a paradox: "Man in the universe is insignificant; man is of sublimest significance." "It all depends from what view or point you look at him. As he stands upon a square foot of earth, he may seem of some importance within his limited horizon, but when considered as a being limited by space, duration and law, he is small indeed." In flights of oratory, in bold ascensions of thought, in dizzy excursions from planet to planet, and from systems to systems of stellar groups, the lecturer revealed the magnitude and expansion of the universe in such a graphic manner as to almost weary the wings of imagination, and the man he had started out to measure was made to be less than nothing and vanity. He was also shown to be the creature of a day, having only a single moment at a time in which to live, and as a helpless victim of the supremacy of law.

But man is more than he seems to be; he is greater than the universe because he is conscious of the universe; he lives only in the present moment, but he is indestructible and will be when the sun has spent its fires and the firmaments have rolled away; he is not law's slave because he adjusts the forces of nature and makes them "work his sovereign will." In a regal way man can have all things beneath his feet, because he bears the image of God. The lecturer was listened to with almost breathless attention, and was closely followed by the large congregation, and the general verdict seemed to be that it was equal to anything ever heard in Owosso.

### A Prosperous and Progressive Farmer.

"We have been selling our farms in a half bushel measure; its time to call a halt, and the man who halts will be the gainer." With that statement as a text, H. M. Olney told THE TIMES on Wednesday something of his views on farming. Mr. Olney has been busy for some time erecting a basement barn, 40x100 feet, with 20 foot posts. The barn is unlike anything in the county, so far as we know, in that it is built with a plank frame, the largest timber used in it being 2x8 inches. The basement will be used for feeding sheep, and as Mr. Olney is feeding 1,000 head it will be seen that he has use for the large room furnished. Mr. Olney has been a resident of Venice for more than a quarter of a century and has seen it transformed from a wilderness to one of the best townships in the county—in one respect it is probably the best, the area of waste land being so small as to be hardly noticeable. Mr. Olney has faith in the success of farming in the future, and believes Shiawassee farmers can be happy and prosperous if they are willing to tend strictly to their work. Mr. Olney says that several thousand sheep will be fed this year by the farmers of his neighborhood, thus giving the farmers of the township an excellent market for their clover hay and oats. He says quantities of corn will be shipped in from the west.

### Attempted Assault.

On Saturday evening as Miss Etta, daughter of Mr. and Mrs. Chas. Derham, of Cornuna, was returning to her home in the western part of the city, some brute in human form attempted to assault her. The attempt was made when Miss Derham was within a few rods of her home. She was riding her bicycle when the wretch stepped into the road in front of her and grabbing hold of her pulled her to the side of the road before the young lady hardly realized the situation. She made a desperate struggle to free herself, at the same time screaming for help. The cries were heard by her parents and as soon as the door of the house was opened the villain was frightened by the light and fled. In the struggle she tore the collar and tie from the young man and left scars upon his face by which he may be easily recognized. Miss Derham says the assaulter wore a light cutaway suit, a fedora hat, had a dark mustache, and was about 35 years old.

Miss Derham was badly frightened but not seriously injured. She is highly respected by a large circle of friends in Owosso and Cornuna, who rejoice that she frustrated the designs of the villain.

### The Shiawassee County Sunday School Convention.

This meeting which was to have been held in the M. E. church, Cornuna, Oct. 21-23, deferred on account of diphtheria, will be held in above named church and place on Wednesday and Thursday, Nov. 10-11, all occasion of alarm having abated.

- NOTICE.
1. The order of sessions and of topics will be just as indicated on programs already sent out, only for "Thursday" read Wednesday, and for "Friday" read Thursday.
  2. All persons assigned topics please respond promptly.
  3. Will Pastors and Superintendents kindly announce the meeting at next Sunday's services.
  4. Let there be a full rally of workers and an effort to make the convention in every sense a success.
  5. With this notice will be sent a program of the approaching State Convention. Each Sunday school in the county is entitled to two delegates. Will not every school send at least one person to represent it? Observe directions and act promptly.
- Dated Owosso, Nov. 2d, 1897.  
M. H. REYNOLDS.

### Spoke Factory Changes Hands.

The Greer Spoke Works plant has been purchased by Joseph M. Story, who has been a resident of Owosso for a year past, residing with his son-in-law, G. L. Taylor. Mr. Story will make a number of changes and improvements in the plant, a larger boiler having already been put in and an addition is being built to the building used. The plant will be in shape about the 1st of December to push business. Mr. Story is an experienced mill man and we have no doubt but that he will succeed in building up a large and profitable business. The goods manufactured in the past are known to buyers throughout the State as equal to anything on the market. THE TIMES is pleased to welcome Mr. Story to the business circle of our busy city. Joseph Greer, who has been manager of the plant for several years and is recognized as an expert workman, will remain with Mr. Story.

Royal makes the food pure,  
wholesome and delicious.

**ROYAL  
BAKING  
POWDER**  
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

### Ministers to Meet.

The next meeting of the Owosso Ministerial Association will be held in the Y. M. C. A. rooms, Monday, Nov. 8, at 10:30 a. m. Rev. M. M. Martin, of Ovid, will read a paper on "The Mission of the Holy Spirit." The annual election of officers will also be held at that time.  
C. E. HILL, Sec.

### Would Hang General Apathy.

It is reported that General Apathy got control of the republican forces on Tuesday last and permitted the enemy to rout the ranks of sound money, foot and horse. He has been in command of the republican army on several previous occasions, and always with the same result. He ought to be court-martialed and hung up.  
WARD.  
Lansburg, Nov. 4.

### Will Worship With Song.

The sacred cantata, "The Holy City," which will be given by the choir of the Congregational church next Sabbath at 5 o'clock, was written by Alfred R. Gaul, an English composer, born at Norwich in 1837. He has written a number of oratorios, cantatas, anthems, glees, and some piano music. His cantata "Ruth" made his reputation as a composer of large works. "The Holy City" was written for the Birmingham festival and was first sung in 1882. Before becoming so widely known as a composer, Mr. Gaul was an organist at Birmingham of great local fame.

In presenting this cantata to the congregation next Sabbath the musical director has had no thought of making it an exhibition of musical attainment or skill. His desire has been only to make use of music that is distinctly worshipful in character, and that requires exercise of the brain as well as of the lungs. People who believe the simplest music is more helpful in public worship will not be interested in this work, but all who are in sympathy with an effort to educate ourselves in music as well as in art and literature, we bid welcome to this service.

The director is glad to express his appreciation of the kindness of several singers who have so willingly consented to assist the choir in this work.

The public is given a cordial invitation to be present at this musical service which will occupy an hour. Admission free.

### Vernon.

Dr. Holly and wife and son Clarence, of Bell Branch, visited at G. Clark's this week—Miss Ethel McLean, of Owosso, visited relatives here Saturday—J. Reynolds spent Sunday at Byron—Mrs. Parker and Mrs. Cook, of Grand Blanc, visited at C. Case's this week—Our townspeople are quite indignant over Halloween depredations. The matter will be thoroughly investigated—Mrs. G. Goff entertained company the last of the week—Mrs. A. Garrison is on the sick list—J. Feeley, of Linden, was in town this week to see his children—D. Post entertained company this week—Mrs. F. Paine's grandmother, Mrs. Mooe, returned to her home in Detroit on Saturday, after spending the summer here—Harvey Martin was in Detroit on Tuesday—A well is being put down at the M. E. church—The South Vernon farmers' club will be entertained at the home of Mr. and Mrs. Frank Tilden on Thursday—Mrs. G. Furgerson, of Dubuque, Iowa, who has been visiting at Mrs. Eliza Yerkes' for several weeks, left for Lansing Saturday. She returns to her home this week—Oscar Reynolds, of Byron, was home a few days this week—Sam Porter was in town Saturday—Miss Elsie Goff commenced her winter term at the Garrison school on Monday—Mrs. Eugene Wallace entertained her sister over Sunday—Mr. and Mrs. J. J. Emple entertained the North-east farmers' club on Wednesday.

### UNIMPROVED

**FARMS**

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for Owosso City property or Shiawassee county property.

Inquire at  
**OWOSSO SAVINGS BANK.**